

The Sword of The Lord

"And they cried, The Sword of the Lord, and of Gideon." (Judges 7:20)

and of JOHN R. RICE

"The Sword of the Spirit, which is the Word of God." (Eph. 6:17)

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

VOLUME I, No. 9

DALLAS, TEXAS, FRIDAY, AUGUST 30, 1935

Office: 201 East Tenth St., Phone 6-6888

MANY SAVED AT COMMERCE

26 Conversions, Reclamations, and Additions Friday Night, 30 Sunday Night, Others Nightly In Revival

The editor has been in a revival at Commerce, Texas, for the last three and a half weeks. From the beginning, the atmosphere was cold spiritually, and it was very difficult to win souls. Great crowds attended from the very first, but there were few soul winners, few who had family altar, few who tithed, and few who had ever read the Bible through. After hard preaching and much prayer, God began to soften the hearts of the people, and the past week we have been having a great revival.

Friday night of last week, the windows of Heaven were opened and twenty-six people came forward, most of them straight out conversions. Others already saved came for membership. Then again Sunday night God gave his blessing and we had a great service, with twenty-eight people coming forward, and two others saved in personal work after the service. Monday night there were twelve professions of faith in Christ and last night (Tuesday) there were eleven who came forward, most of them for membership in the College Street Baptist Church.

Monday night Pastor Tom Masters baptized twenty-some-odd people and will have another big baptizing this week. The church is happy and victorious and we feel sure will go on to a great success under Brother Masters' leadership.

This editor will speak for his last time in the revival at Commerce on Friday night, returning to Dallas for all the services Sunday in the Fundamental Baptist Tabernacle.

MEMORIZE A PSALM WITH US

Nearly two hundred people last Sunday morning heard Pastor John R. Rice in his Bible Class teach Psalms 5, 6, 7, 8, and 9. They marked their favorite passages, and memorized certain verses that are sweet with promise and rich in hope and consolation. The Psalms, richest mine of devotional reading, meditation and prayer in all the Bible, and by far the sweetest devotional reading in all the world's literature, are to be studied and rejoiced in by this great Bible Class for the next several months. You are invited to have your hopes lifted, your faith strengthened, your joy increased by being with us in this class next Sunday morning.

In the Sunday School, Mrs. J. A. Middleton's class of eleven and twelve year old girls are memorizing an entire Psalm each week. Other classes are attempting the same thing. Forty or Fifty people, most of them men and women, agreed to join with the pastor next Sunday in trying to memorize one Psalm each week for a time.

Why not join with us in this effort, and store your mind and heart with the blessed prayers, meditations, songs, and promises of the book of Psalms? Every Christian would find great profit and joy in being able to repeat again and again to his own heart Psalms 1, 2, 8, 15, 19, 23, 24, 34, 37, 91, 103, 126 and many others.

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Subscribe Today, 50c A Year For The Sword of The Lord

The subscription list of The Sword of the Lord is greatly increasing. A good number of subscriptions have been coming in during the Commerce revival, and the mail day by day brings word from those who say they cannot afford to be without the paper. A letter today says, "Somebody sent me several copies of your paper, The Sword of the Lord, some months ago and I was greatly blessed by it. As soon as I can, I will subscribe for it." That reminds me that many of our friends do not know that the price of the paper has been reduced to fifty cents a year or twenty-five cents for six months. For less than a penny a copy you can have this paper coming to your address every week with gospel preaching, plain Bible teaching on great doctrines, accounts of great revivals and happy conversions, exposure of modernism and sin of every kind. For what you would pay to have the daily paper come two or three weeks, you can have The Sword of the Lord for six months! And you will find a type of Bible teaching which is rarely found in a religious magazine. Subscribe today. Send your subscription to John R. Rice, 201 East Tenth Street, Dallas, Texas.

MARK 16:16 TEACHES SALVATION BY FAITH LIKE JOHN 3:16 AND ACTS 16:31

We must agree to begin with, that the Scriptures all harmonize. Mark 16:16 has no different plan of salvation from Acts 16:30, 31. The Scriptures are all the Word of God and they all harmonize if we can understand what the Lord really says and means. Likewise, the word *believeth* in Mark 16:16 means saving faith just as the word *believe* in Acts 16:31. They are the same word in English and in Greek and are used about the same subject, the subject of salvation. What *believeth* means in Mark 16:16, it means in Acts 16:31. The Greek word in both places is *pisteuo*.

THE WORD "BELIEVETH" DOES NOT INCLUDE BAPTISM

But the word *believeth* in Mark 16:16 does not include baptism. A little consideration will prove that for anybody. If *believeth* includes baptism, then the Lord added, "and is baptized," and that would mean another baptism. Two baptisms in the same verse for the same person, one baptism in the word *believeth*, and one baptism in the words following, *and is baptized*. In this verse the word *believeth* does not include baptism. Since the Lord mentioned *believeth* and *baptized* here separately, it is clear that when the Lord is talking about salvation and uses the word *believe*, He does not mean baptized, too. Baptism and believing go together all right, but they are NOT both involved in the same word. The word *believeth* here does not mean baptism, because the Lord says, "He that believeth and is baptized."

According to Mark 16:16, when God commands one to believe, referring to the plan of salvation, He does not mean the word *believe* to include baptism. Believing and being baptized are separate acts and the one does not in-

(CONTINUED ON PAGE 2)

"IS MUSSOLINI THE ANTI-CHRIST?"

RICE - OLIPHANT DEBATE SPEECHES COMPLETED NOW

BOOK TO BE PUBLISHED AT ONCE

Last January 15th to 18th and 22nd to 25th, there was a debate between Dr. W. L. Oliphant of the Oak Cliff Church of Christ, and John R. Rice, taking place in the Fundamental Baptist Tabernacle, 201 East Tenth Street. The subjects of debate were:

1. "The Scriptures Teach That Christ Will Establish a Literal Throne in Jerusalem, and Reign Over the Whole Earth for a Period of One Thousand Years."

John R. Rice affirming; W. L. Oliphant denying.

2. "The Scriptures Teach That Jews, as a Nation, Will Return to Palestine When Christ Returns to the Earth, and Will Then Be Converted to Christ."

John R. Rice affirming; W. L. Oliphant denying.

3. "The Scriptures Teach That Baptism, to the Penitent Believer, Is Essential to His Salvation from Past, or Alien Sins."

W. L. Oliphant affirming; John R. Rice denying.

4. "The Scriptures Teach That A Child of God, One Who Has Been Saved by the Blood of Christ, Can So Sin as to be Finally Lost."

W. L. Oliphant affirming; John R. Rice denying.

We had eight nights of most interesting discussion all carried on in a fine and brotherly spirit without either speaker showing anger even once, without any disturbance

(CONTINUED ON PAGE 2)

Will The Italo-Ethiopian War Reveal The Man of Sin and Re-establish The Roman Empire as Foretold in The Bible? Should We Expect The Second Coming of Christ This Year?

SUNDAY NIGHT SERMON OF PASTOR JOHN R. RICE, FUNDAMENTALIST BAPTIST TABERNACLE, 201 E. TENTH ST.

Pastor John R. Rice will be at home for all services Sunday in the Fundamental Baptist Tabernacle. Sunday night he will bring a message packed with interest for the Bible student, as well as for the general public. The subject will be, "Is Mussolini the Antichrist?" Let it be understood that no man knows the day nor the hour of the second coming of Christ, as the Scriptures plainly tell us (Mark 13:32, 33; Matthew 25:13). But the same passages tell us that there are certain signs by which we may know that it is near, even at the doors. Likewise, no one can say certain who is the Antichrist or Man of Sin until he is revealed, after the rapture of the saints. But certain things are prophesied in the Word of God about the Man of Sin that give us a clear idea about this terrible character. For one thing, this coming Prince or Antichrist must be of the same people as those who destroyed Jerusalem in A. D. 70 (Daniel 9:26). Jerusalem was destroyed by Titus, the Roman general, and Mussolini is likewise a Roman or Italian.

The Roman Empire must be restored under "the Beast" or Antichrist (Rev. 13 with Daniel 7, particularly verse 23).

The "little horn" of Daniel 7 or Antichrist, must pluck up or con-

quer three of the kingdoms that were in the old Roman Empire (Daniel 7:24). Now is Mussolini's opportunity to do so. If the Italo-Ethiopian war should precipitate a general war in the Mediterranean region it would nearly certainly result in Mussolini being overthrown or in his conquering several other nations. He expects to restore the Roman Empire.

The Man of Sin must secure a mandate over Palestine and make a treaty with the Jews (Daniel 9:27). The Suez Canal, through which Italian ships must pass to attack Ethiopia, joins Palestine. England threatens to close the Suez Canal and Mussolini threatens war if they do. Mussolini might easily seize Palestine. He is nearer it than Great Britain and could much easier maintain control of the Mediterranean Sea than England could.

You see how God has the stage all set and how in a few moments' time the whole course of history might be changed to fit in with the pattern foretold in the Word of God!

Should We Expect The Coming of Christ For His Saints This Year?

But II Thessalonians 2:1-8 shows that the Man of Sin cannot be revealed to the world until he that now hinders is taken away, that is, the Holy Spirit who lives in the bodies of all the saved people. Before the Roman Empire is restored, before the Man of Sin is revealed by his treaty with the Jews and their returning to Palestine to rebuild their temple, the Lord Jesus

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BIBLE SCHOOL NOV. 3-10

Saved at a Ball Game

"I was saved at a Sunday ball game!" said Mr. O. G. Ball to me at a prayer meeting one night recently. "It was about fifteen years ago at Palestine, Texas. I was playing professional base ball with the Palestine Club. We were playing Austin that Sunday afternoon and I was catching behind the bat. Some friends had urged me again and again to give up Sunday base ball but I would answer I had to make a living. That afternoon a group from the B. Y. P. U. had a service just outside the ball park and I kept hearing them sing gospel songs. One song they sang, I will never forget, was 'Beulah Land,' and I will always love that song."

"In the fourth or fifth inning, as we kept hearing the singing, I said to the first baseman, 'I am going to walk out and leave here and quit this Sunday base ball for good.' He urged me not to go and said it would break up the game,

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A telegram from Dr. J. Frank Norris at Detroit, forwarded to me from the First Baptist Church at Fort Worth, advises that Dr. Norris' Bible School at Fort Worth has been definitely set for the dates November 10th to the 17th. That telegram was published last week in Dr. Norris' paper, and the time seems definitely settled.

We appreciate this kindness of Dr. Norris' and other workers which makes it possible to have the Dallas Fundamental Baptist Bible School at the time originally announced, November 3rd to the 10th, followed by Dr. Norris' Bible School at Fort Worth, November 10th to the 17th. That will make it possible for the great majority of people to attend both Bible Schools, and for some of the same speakers to keep in both. I think it a very happy arrangement.

Make your plans now to attend the Dallas Bible School, November 3rd to the 10th in the Fundamental Baptist Tabernacle, 201 East Tenth Street, and the Fort Worth Bible School, November 10th to the 17th at the First Baptist Church. May the dear Lord put His blessing on both as He has so richly done in the past.

JOHN R. RICE HOME FOR ALL SERVICES SUNDAY

Rice-Oliphant —

(CONTINUED FROM PAGE 1)

in the audience, and without any bad after effects as far as we know. It was a high minded, clean, honorable discussion of great Bible doctrines by two men well prepared on the subject.

Debate Now To Be Published

The debate speeches, two hours a night, for eight nights, or sixteen speeches by each speaker, were taken down by stenographers in order that the debate might be published. Both debaters are very rapid speakers. To get each of the addresses verbatim was almost impossible to ask. Only by combining the notes of four stenographers; only by careful checking of each word with the notes made by the speakers themselves, and by diligent revision, has it been possible to prepare those speeches for publication. It would have been much easier for me, and I suppose for Dr. Oliphant, to have re-written the speeches in different words. But we chose to present them as nearly as possible in the very form in which they were given in the debate where they were heard by such great crowds of people. The speeches, reproduced as nearly as possible like they were given on that memorable occasion, will be of the most interest and do the most good, we believe.

Now after enormous labor, those speeches are completed, the last work is being sent to the printer, half of them are already set up in type, and the book will be off the press, we trust, in a few days or weeks at most.

Since January, this editor has had a five weeks revival in Oklahoma City, a two weeks Bible School in Dallas, a four weeks revival in Paris, a four weeks revival in Commerce, a two weeks revival in Dallas, and all along has carried the heavy burden of this paper, a heavy correspondence, and his pastorate. And besides that, he had the flu and spoke in Roosevelt, Oklahoma, and a number of other places. The delay has been long, but unavoidable. Now that the labor is all over except reading proof on part of the speeches, we rejoice and announce the book for sale.

Book For Sale \$1.00 A Copy

The Rice-Oliphant Debate will be a large book of several hundred pages. Our "Church of Christ" friends are advertising it as one of

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Mark 16:16 —

(CONTINUED FROM PAGE 1)

clude the other. According to Mark 16:16, one could believe and not be baptized or be baptized and not believe, since they are not the same act, and no one word includes both acts, in the Bible. Those who believe ought to be baptized and no one ought to be baptized until he believes. But believing and being baptized are not the same and believing does not include baptism. Since the word *believe* in reference to salvation does not include baptism, then before we look any further into Mark 16:16 let us go back and admit that all the promises of salvation and everlasting life to those who believe, in dozens of places in the Bible, are to be taken at face value. *Believe* means to believe and it does not include baptism. The promise of salvation, then, to those that believe, in John 1:12, John 3:14-16, John 3:18, John 3:36, John 5:24, John 6:40, John 6:47, Acts 10:43, Acts 13:38, 39, Acts 16:31 and many other places does not mean if they are baptized. *Believe* in reference to salvation means to believe. Baptism should follow, but baptism is not included in the word *believe*. At the very beginning of our study of Mark 16:16 we must admit the value of Scriptures throughout the Bible that offer salvation to those that believe without reference to baptism.

Studying Mark 16:16, then, one must admit that many other Scriptures seem to teach salvation without requiring baptism as a condition of salvation. If there is a contradiction, or a seeming contradiction between Mark 16:16 and other Scriptures on the plan of salvation, we must face it honestly, and we will. But first let us admit frankly that the word *believeth* does not include baptism according to Mark 16:16, and it would not be a fair nor honest interpretation of John 3:16 to say that the plan of salvation as recorded there includes baptism. John 3:16 and many other Scriptures promise everlasting life to those who simply believe, and to believe does not include baptism.

FAITH AND BAPTISM VERY CLOSELY CONNECTED

Another thing evident from Mark 16:16 is that baptism is very closely connected with believing. While in many, many places in the Bible we are told that people are saved by believing, or have everlasting life by believing, yet the general teaching about baptism in the New Testament always closely connects it with believing. Therefore, it is closely connected here. Baptism is not included in believing but should follow soon.

Baptism is evidently one of the most important duties of a Christian. Jesus Himself was baptized as our example. Multitudes were baptized by John the Baptist and even more by the disciples of Jesus. At Pentecost "they that gladly received his word were baptized." In Philip's revival at Samaria, the new converts were baptized immediately. Cornelius and his household were saved, receiving as evidence the baptism of the Holy Spirit like the apostles got at Pentecost, and then Peter commanded them to be baptized! It was evidently the New Testament custom for new converts to be baptized at once.

When the jailor was converted, he and his household were baptized the same hour of the night. Lydia, in the earlier part of the same chapter, was converted, and then evidently baptized at once.

In New Testament times and in New Testament teaching, baptism is the first public act of a penitent believer in Christ. Baptism is a profession of faith in Christ. Baptism confesses Christ before men. It publicly 'puts on Christ.' It is a likeness of Christ's death and a likeness of His resurrection. It is a "like figure" of salvation. Baptism, then, naturally and fittingly should immediately follow faith in Christ. So, here in Mark 16:16, the Scripture says, "He that believeth and is baptized."

It would be natural, then, to mention baptism here as the thing that is expected of a believer in Christ. Many times the Bible does not say whether they were baptized or not. A few times we know that people were not baptized immediately, as for instance the dying thief, but it was certainly customary for people to be baptized. In fact, that was the usual way of publicly claiming Christ. One who believes in Christ is saved, as many, many Scriptures expressly state. But the one who believes and is baptized, then the public knows he is saved. The close connection everywhere in the Bible will explain why the Lord uses the term here, "He that believeth and is baptized."

THE MAN WHO BELIEVES, AND IS SAVED ACCORDING TO MANY OTHER PASSAGES, IS STILL SAVED WHEN HE BELIEVES AND IS BAPTIZED

In addition to the words *and is baptized* to the promise given so many places that the one who simply believes is saved, does not mean that God here changes the plan. Certainly not. The plan of salvation here is the same as in Acts 16:31. If Acts 16:31 is true (or John 3:16 or John 5:24 or Acts 10:43 or Acts 13:39) and the one who believes in Christ is saved, then certainly, he would still be saved when he is baptized. That would not change the plan of salvation a particle. If the Lord had seen fit to add any other statement here, it would still be true. One who believes, and is baptized, and takes the Lord's Supper, and

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A Tribute to The Bible

The world's most wonderful book was written by forty different men and over a period of almost 1,600 years, without a single contradiction. The authors of this book lived in far removed times and some of them under adverse circumstances. They were learned men, sages, philosophers, wise men trained up at the feet of the Rabbis in Jerusalem, and ignorant fishermen. The Bible was written on the desert, in the sea, in Jerusalem, the seat of religious government, in green pastures and beside still waters. It was finally completed in A. D. 96.

No sooner had the Bible gained a foothold in the hearts of men and women than the enemy began to assail it. Yet within 350 years the Roman Eagle was replaced by the cross, thus causing the Bible to meet with bitter opposition along the line of March. No fragments of an army ever survived so many battles, no citadel ever withstood so many sieges, no rock was ever swept by so many storms or battered by so many hurricanes as the Bible, and still it stands. It has seen Daniel's four universal empires rise and fall. In the City of Washington one may see a few mutilated figures that adorn our National Museum, all that remains of Assyria, once the golden headed universal empire. Media and Persia have long since been weighed in the balance and found wanting. Greece only survived her historic period; it is a living Greece no more, and the iron Rome of the Cæsar's is held by a very feeble hand.

But the Book that foretells all
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THE SWORD OF THE LORD
and of John R. Rice

Application for entry as second-class matter is pending

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A Tribute —

(CONTINUED FROM PAGE 2)

has still survived while poets and orators, statesmen and philosophers, kingdoms and empires have all gone, vanishing the things that were and remain only to point a moral or adorn a tale. The Bible is still read, believed, obeyed, debated and sifted, by the wisest men living. It occupies the highest niche in the temple of fame; it is more vehemently assailed, more devotedly loved, more traduced, more honored and revered, more printed and freely given to the world than any book the world has ever known. It remains unchanged in the midst of change.

While all other things decay it remains incorruptible. It has seen myriads of books engulfed in the stream of time while it floats triumphantly on, and will continue thus to float until the mystic angel with one foot on the land and the other on the sea shall declare by Him that liveth forever and ever that time shall be no more. It is the only bridge that spans the river that flows between time and eternity, between temporal and eternal life. It is the only guide that safely conducts those that have obeyed the Lord to the heaven of unending bliss, where we will sit down with Abraham, Isaac and Jacob, and talk, time without end, of the wonderful love of the Son of God; and in the full enjoyment of the society of all redeemed spirits that gather around the throne of the majesty in the heavens.

—G. Earl Woods, in *Western Recorder*.

God Give Us Men

God give us men — both strong and brave —
To stand and face the awful wave
Of sin's destructive power that's found
To wreck our homes and curse our ground.
God give us men — keen and elite
Whose souls are pure — whose hands are white
To fight with power from Above
The sin that blights and robs of love.
God give us men who know no fear
When earth's most precious and most dear —
The younger people of our land,
Are daily building on the sand.
God give us men whose voice can speak
In tones that wake the souls asleep;
So sin will have no more a place
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God give us men with hearts aflame
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Mark 16:16 —

(CONTINUED FROM PAGE 2)

pays his debts, and prays every day, shall be saved. Would any one deny that statement of fact? Yet to admit that statement of fact does not mean that these other things are essential to salvation. A man may ride a horse to town. The horse will take him to town. Or the man can put a saddle on the horse and still go to town. The horse still carries the man. If you add a blanket and bridle and martingale and other fixtures, it does not change the fact. The horse is the essential means of locomotion. The man can ride the horse can get to town. It is also true that the man who rides with a saddle on the horse can get to town, but it does not make the saddle essential.

The horse and saddle go together and in the cattle country where I grew up, people were very much accustomed to use the term "horse and saddle" together. Nobody believed, however, that one could not ride without a saddle. Likewise, in view of the repeated teaching of the Word of God on the subject in other passages, it is clear that one may be saved by simple faith, which, as one can see from this passage, does not include baptism. But it is also clear that those who believe in Christ ought then to be baptized because it is right and because it is a public profession, putting on Christ. It refers to His death and it is "the answer of a good conscience toward God."

NO ONE DAMNED BECAUSE NOT BAPTIZED, BUT "HE THAT BELIEVETH NOT SHALL BE DAMNED"

But even in this passage where baptism is mentioned in connection with believing, we are not left in doubt. Believing is expressly mentioned as the deciding factor. Many Scriptures elsewhere in the Bible have said that the man who believes is saved. This Scripture says plainly that the man who believes and is also baptized is still saved. It does not contradict the other Scriptures. But then we find added the statement, "But he that believeth not shall be damned." Sinners go to Hell, why? Because they are not baptized? No, because they do not believe in, or trust Christ. Is it because they do not have both faith and baptism? No, it is because they do not have faith! Faith is the deciding factor.

This last half of the verse is clearly in harmony with John 3:18. One is condemned, or damned, that verse says, "Because he hath not believed in the name of the only begotten Son of God." This is no new plan of salvation. This is no different from John 3:18 nor the many other places where we are told that people are saved by faith. The other Scriptures say that one who believes is saved or has everlasting life and shall not come into condemnation. This Scripture adds that they are still saved when they are baptized. Then the verse repeats that the one who has not believed is damned or condemned.

This question, then, of whether baptism is essential to salvation will be easily settled by taking the viewpoint that all the Scriptures in the Bible harmonize, that all have the same plan of salvation. They mean exactly what they say. They do not involve separate conditions besides those mentioned in any passage under consideration. The Bible is one unit of teaching that is divine and infallible and so may be trusted and taken at face value. Salvation is by faith alone, but baptism is the immediate duty of a penitent believer.

WHEN IS "HE THAT BELIEVETH AND IS BAPTIZED" SAVED?

Every honest Bible believer must agree that one who trusts Christ as his Saviour and is baptized is saved because Mark 16:16 plainly says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." All of us agree that this one who believes and has been baptized is saved. Now the only room for difference of opinion is, when was this baptized believer saved? Some people believe he was saved as soon as he believed. Others teach he was not saved until he was baptized. Just when does this person who believes and is baptized get salvation?

Mark 16:16 does not tell us when, and we will have to learn that elsewhere. All the verbs used in this verse, "He that believeth and is baptized shall be saved," refers to the future. In this Great Commission given by Jesus to the apostles, He is talking about those who in the future will believe, who in the future will be baptized and who in the future shall be saved. "Shall be saved" is simple future. Jesus here only tells us that in the future some will believe and in the future some will be baptized and in the future some will be saved. The Scripture does not pretend to give the order here and we must look elsewhere for that.

Notice carefully that the Saviour did not say, "He that believeth and is baptized shall then be saved." If He had, that would have settled it that salvation comes at or following baptism. But the Saviour did not say that. Hence it is fair to believe that He did not mean it. Mark 16:16 says that those who believe and are baptized shall be saved, but does not say as just to when salvation comes. That matter is settled so plainly by many other Scriptures that it is not necessary to discuss it here and the Saviour did not discuss it.

WHEN WAS THE JAILOR SAVED?

Let us compare Mark 16:16 with the case of the jailor who was converted under the ministry of Paul and Silas.

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Rice-Oliphant —

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the outstanding debates on the subjects discussed. Scores of "Church of Christ" preachers attended from a half dozen states. "Church of Christ" people selected the strongest representative they could get to defend their doctrines. Night after night in the cold and rainy weather of January, the tabernacle was packed, and much of the time the seats would not hold the people. The interest was intense.

A reading of the debate speeches will bring back to those who were present the deadly intensity of the occasion, the red hot arguments, cutting Bible teaching, and the many funny and ridiculous situations that arose in the midst of such a debate. Thousands of people will laugh over the arguments that finally resulted in Brother Oliphant calling this editor "Brother," which he had previously refused to do throughout the debate. Those on either side will find the keenest delight in the rebuttals, quips and rejoinders that were forged in the white heat of that discussion. I have not read Dr. Oliphant's

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Memorize —

(CONTINUED FROM PAGE 1)

Knowing these Scriptures will keep one in the will of God, keep one conscious of the presence of God, and will often prevent us from going into sin. Remember that David said, "Thy word have I hid in mine heart, that I might not sin against thee."

Any Christian Can Memorize Scripture

You may say, "I read the Bible a lot, but I cannot remember it." Many people say, "I just cannot remember the Bible as I used to." The simple fact is that anybody who can learn anything else can learn the Bible and those who do not remember the Bible are the ones who do not give their hearts interest and time to prayerful meditation about the Word of God.

I have known men who memorized long passages of lodge room foolishness, but who thought themselves unable to remember the six short verses of the 23rd Psalm. They did not remember the Bible because they were not as much interested in the Bible as they were in the foolishness of men!

Anybody who can remember his house number, his phone number, the names of his children, the names, addresses and business of his friends, grocery prices, trade marks, towns, counties, states, etc., can remember Scripture and Scripture reference if they give the same interest and attention to them. As an educator, I learned that the two greatest essentials in memory work are sincere interest and undivided attention. Anyone who will bring these two qualifications can memorize long passages of the Bible and then by repeating them many times, he can have them permanently fixed to bless the heart and mind their whole life through. If you really love the Bible and want to know it, if you love God enough to give the necessary time, you can memorize whole chapters of the Bible with great delight.

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Rice-Oliphant —

(CONTINUED FROM PAGE 3)

speeches, but I heard them given, and I feel sure he was as able a representative as they could have secured for such an occasion. So all our "Church of Christ" leaders insisted to me. I know that as I have read over my speeches I have been sometimes deeply moved by the great issues involved and at other times stirred to uproarious laughter at the funny situations which arose.

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Is Mussolini —

(CONTINUED FROM PAGE 1)

must call his saints away to meet Him in the air! That glorious event, the rapture of the saints, when all the Christian dead will be resurrected and we who are alive and remain will be changed in a moment, in the twinkling of an eye, and caught up together to meet the Lord in the air—that is the next number on God's program as foretold in the Scriptures. Not one known and foretold event intervenes before the rapture of the saints. If the Italo-Ethiopian war is to result in the revelation of the Man of Sin, the restoration of the Roman Empire, the establishment of a mandate over Palestine, etc., then certainly before those events could be finished, the saints must be taken away! Christians, then, should look forward with great joy to the events just ahead, knowing that it might be at any moment that Jesus will come for His own.

Don't miss this startling sermon, full of Bible teaching, full of hope for these dark days, full of warning for sinners away from God! Let us pray that God's power will be in the service and that many sinners may turn from their sins to trust the Lord Jesus Christ and be ready for His coming!

Mark 16:16 —

(CONTINUED FROM PAGE 3)

The story is told in Acts 16:29-34. There we will find a man was saved, and in the same passage both the *believe* and *baptized* are mentioned.

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved?"

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

And they spake unto him the word of the Lord, and to all that were in his house.

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Acts 16:29-34).

The jailor said, "What must I do to be saved?" They answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." According to this inspired answer, the jailor was saved when he believed. Acts 16:31, "Believe on the Lord Jesus Christ, and thou shalt be saved," agrees perfectly with Mark 16:16 if you leave out baptism. "He that believeth . . . shall be saved." Well, we do not want to leave out any of the Scripture. We simply want to find just when salvation comes in, whether immediately after faith or later on after baptism. So reading on in Acts 16 we find that verse 33 says, "And he took them the same hour of the night, and washed their stripes; AND WAS BAPTIZED, he and all his, straightway." Now the jailor has done both the things commanded in Mark 16:16, he has believed and has been baptized. All of us agree that he is saved. But it is certainly clear that the jailor was saved as soon as he believed, for the promise was, "Believe on the Lord Jesus Christ, and thou shalt be saved." The jailor was saved when he believed. He was still saved when he was baptized. According to Acts 16:31, the time of salvation in Mark 16:16 is right after the word *believeth*. "He that believeth . . . shall be saved." That is true certainly. When we put the rest of it in, it is still true. "He that believeth and is baptized shall be saved." All believers ought to be baptized. Believers in Bible times usually were baptized immediately and so Mark 16:16 uses the term, "He that believeth and is baptized shall be saved." But the believer is saved before baptism and is still saved after baptism. Being baptized is put in there because it belongs there, but Mark 16:16 does not pretend to tell when salvation comes. We get that from other Scriptures and know certainly that salvation comes entirely upon simple faith.

Cornelius believed and was baptized and so was his household. All of us must agree according to Mark 16:16 that Cornelius and his household was saved. Mark 16:16 proves it. But when you go back and read the account as given in Acts 10:43-48, you will see that Cornelius believed and was saved, he received the gift of the Holy Ghost so as to convince the Jews who were present that he was already saved, and then Peter commanded them to be baptized. Cornelius was saved as soon as he believed and that fits in with Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved." He was still saved after he was baptized, and that fits in with Mark 16:16, "He that believeth and is baptized shall be saved."

In the study of Mark 16:16 then, several things stand out clearly. First, believing and being baptized are entirely separate acts and the word *believe* does not include baptism. Therefore other verses on the plan of salvation promising everlasting life to those that believe do not include baptism. Second, faith and baptism were so closely connected in the practice of New Testament Christians that "He that believeth and is baptized" was the natural way to speak of new converts. Faith and baptism are not the same, are not involved in the same word and are not both essential to salvation, but are both closely connected. Third, the man who believes and is saved according to Mark 16:16, Acts 16:31 and other passages is still saved after he is baptized. Mark 16:16 teaches the same plan of salvation as all other Scripture. Fourth, the one thing that settles for Heaven or Hell is faith, even in Mark 16:16, for "He that believeth not shall be damned." Fifth, Mark 16:16 does not pretend to say when salvation comes in relation to baptism. It simply states a fact that in the future baptized believers could be saved. We must look to other passages to see exactly when salvation comes. Mark 16:16 does not say, "He that believeth and is baptised shall then be saved, and does not mean that."

Mark 16:16 ought to teach us, then, not to array one Scripture against another. It does not teach a different plan of salvation from John 3:16, John 3:18, John 3:36, John 5:24, John 6:40, John 6:47, Acts 10:43, Acts 13:39, 40, Acts 16:31 and other passages. All the Scriptures are the Word of God. The Word of God never contradicts itself. And the Word of God may be taken at simple face value. To the humble hearted believer, led by the Spirit of God, all the passages concerning salvation fall into one beautiful harmony of divine inspiration, offering salvation by the blood of Christ, free to every sinner who will put his trust in the Lamb of God that taketh away the sin of the world.

Saved at —

(CONTINUED FROM PAGE 1)

because our other catcher had two fingers broken. But I felt I must settle the matter then and there for God. When I left, the first baseman said, "If you're going, I'm going, too," and he and another man went with me. I was saved right there that day and have never been to a Sunday ball game since."

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